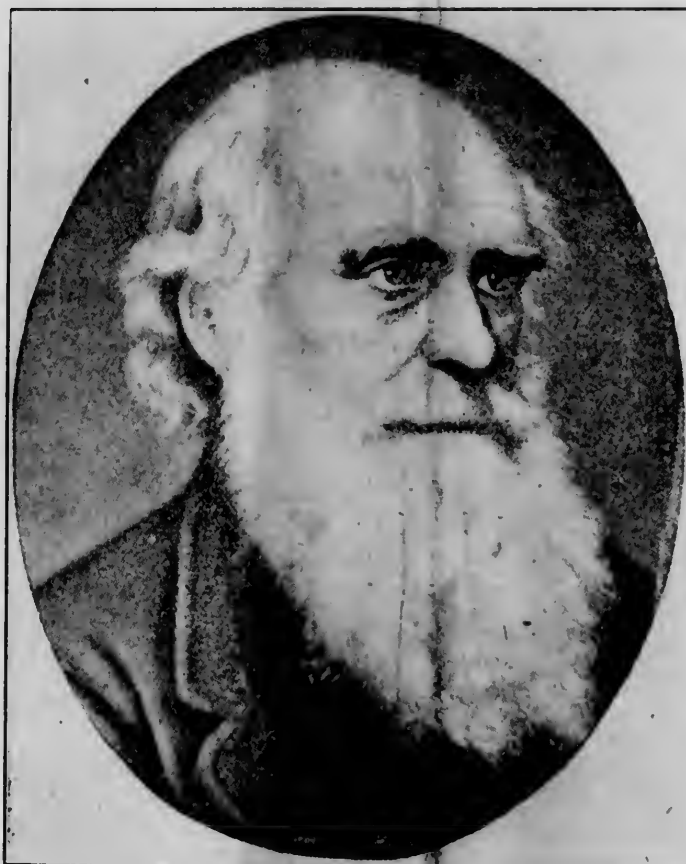


BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



CHARLES DARWIN.

First Great Advocate of Supremacy of Natural Law and Evolution.

Death--A Sequel to Life

(By Lawrence Broadwell.)

REALITY.

All things within this mundane sphere of ours,
And e'en the sun, the moon and all the stars,
Owe their origin and subsequent growth
To the secret workings of an invisible power.

A power, which strangely manifests itself in cosmic force,
And which, though vastly imperfect, with its many flaws,
Yet, by its subtle power of harmonious adaptation,
Became within itself, the first natural and impelling cause.

A cause which in the lapse of time resolved itself into an eternal
law,
Yet, not a law unyielding nor immutable in mold,
But so pliant, so plastic, in its general trend,
As to hold all things, despite diverging tendencies, in an harmonious whole.

An all-pervading element of progressive force,
It permeates the air and rules the sea;
It paints the sun-kissed rose and imparts to it perfume,
And is the ever-impelling, upward force, in every shrub and tree.

The rain, the hail, the sleet, the snow, the wind and scurrying
clouds,
Are only varying impulses, each in turn at nature's helm,
And although divergent forces, they are held in proper bounds
By the harmonizing element in nature's mystic realm.

By it the various elements that form the soul of man,
Are strangely held together, 'tis a force that never tires,
For every separate atom is a magnet that has
Upon every other atom, a strange, attractive power.

The fused electrical elements that compose the spirit life,
By every noble impulse is strengthened and made
More cohesive, more magnetic, and beautiful indeed
Is every soul, with gentleness and noble thoughts, arrayed.

The mental and the physical are component parts of man,
What ill affects the one, to both is harmful;
And we hold to the conviction they indissolubly are bound,
That the mental can't exist without the carnal.

Whenever the nervous system is impaired or overcome,
The mind's a blank, or filled with strange delusions;
Then how can we expect to have a future mental state,
When our bodies fall in death and dissolution?

The affinity of elements by which man has been evolved,
Create life-giving fusion which endureth but a day;
Then like the crystal snow-flake that yields to noon-day thaw,
The soul of man evaporates, and quickly fades away.

THE END.

Criticism on Government

REVIEW OF THE PROPER FUNCTIONS AND DUTIES OF
GOVERNMENT, WHEREIN THE RIGHTS OF ALL
ARE TO BE FAIRLY CONSIDERED.

PART I.

(By Judge Parish B. Ladd.)

After a long life spent in the practice of the law, and a thorough study of the numerous governmental systems of the world, more especially of our Republican form, I unhesitatingly say, the world is too much governed. The people of the United States are not only over-governed, but are over-taxed. We have too many officials, many of them mere sinecures, with little or no occupation, other than to draw their salaries and assist their superiors in holding their places—supernumeraries who are piled up to increase governmental power; parasites feeding on the body politic. We have too much legislation; too many laws, the most of which are, as the numerous writers express it, mischievous in the extreme. We have too much expense,—too little protection, and too much curtailment of our natural liberties.

While it is true that no people can enter into a governmental system without the surrender of a few of their natural rights, in exchange for protection in all others, this surrender should be the least possible amount consistent with protection to all. The axiom should be, the government which infringes least on the natural liberties of the people gives the greatest amount of protection, and at the least expense, is the best. The governments of the world, more especially ours, take for their standard the very reverse of this maxim. Ours curtails more of our liberties; gives less protection, and at greater expense than any other government in the world.

All legislation which has for its object, moral ethics—forced morality—is mischievous; it is all wrong. Pure morals should be left to regulate themselves, subject, however, to such regulations as are absolutely essential to the protection of individuals and the property rights of others. That our system of Federal, State and local government has proven a failure has been admitted by all, or nearly all of the great political writers of the times. Under the very foundation of our complicated system, with its brief tenure of official life, nothing could be expected other than inefficiency and dishonesty of officials; it offers a bait to any one who has the money to buy a place, or the sagacity to to secure one by intrigue, deception and fraud, to enter the political arena. As against these things, honesty and capacity have no show. Hence the incapable and dishonest secure the positions; when secured, it is only natural that the successful competitor should seek to get back the money paid out for success. The proof of this everywhere lies in the records of official life. Incompetency, dishonesty, peculation and rascality in general line the pathway of the politician. The fault lies in our governmental system, more than in men.

Before we can expect honest, efficient governmental officers, the entire fabric must be changed. Suffrage to the ignorant, the penal, the purchasable, should be denied, subject to this, the sexes should be placed on an equality. The true theory of government should form a curriculum in all our schools, at least in all above the lower grades. In this way the people, educated in the correct theory of government, would be in a position to judge of men and their fitness for office. At the end of the first generation, that

the elective franchise to this class, and to none other; then the world might have, at least, one good government, but never as long as ignorance, dishonesty and incompetency can use the ballot.

Too Many Governments To Support.

We have a Federal, State and lesser governments to support; in each of which the legislative department seems bent on seeing how much plunder the people will stand without revolution. That the executive branch of government, where is lodged the one war power, is with some exceptions, fairly honest and efficient, will not be denied. The legislative department, in all its ramifications, from the Congress down to the smallest municipality, is rotten to the core. Not only are we robbed, but our liberties are in the balance, with over-weight against us. Government, in fact, the world over is just what the word implies—a few despoiling the many. I prefer Rousseau's Compact—agreement between all for all. Our Federal government has, since our Civil War, been making rapid strides for power not found in the Constitution. Along this imperialistic line, and for its support, the Congress has finally saddled the people with an annual expenditure of over \$800,000,000. Added to this Federal monster the several State and municipal governments have imposed taxes of over \$200,000,000 above those of the Federal machine—making one billion, eight hundred million to be paid annually for government. This sum, if judiciously expended, would feed, clothe and house nearly all our people. It would far more than support all who need assistance; it would give them all the comforts with many of the luxuries of life. All this vast sum of money our people must pay annually, as taxes, directly and indirectly, to be governed—to have their natural liberties voted away.

For this vast expenditure what do our people receive in return? The politician talks to us of patriotism—love of country. To this, let it be said, the country which robs us is our worst enemy. Our love for the robber will never take deep root. All such talk is political clap-trap, made by political demagogues to catch voters. Driven from this position, the politician tells us that the Federal government gives us protection from foreign foes. To this let it be said, we need no such protection. Since the organization of our general government we have had, excluding our revolution, three foreign wars, in each of which we were the aggressors, unnecessarily forcing the wars—wars made by our politicians—by quasi-brainless demagogues. No war is ever justifiable, say all political writers, except in self-defense; not one such have we ever had, nor are we likely to have, unless it be forced on us by some European power, by the unwarranted action of politicians. It is protection against political demagogues, not against foreign powers, which we stand in need of. Our present armament in men and ships, while ostensibly to hold Europe in check, is, in reality, intended to overawe the discontented—the half slaves of corporate wealth and imperial masters. The Federal officials, while we credit them with limited brains, cannot but see that the time will come when Federal usurpation and official robbery will have reached their limits—a time when even the horrors of revolution will be preferable to slavery.

The only real benefit we receive from our Federal government comes through its courts and mails. For this service we pay in advance; otherwise we get not one farthing in benefit. As for the State, she takes care of our blind, deaf and dumb, and lunatics. Our city, county and lesser governments build our roads, give

us schools, feed our paupers, and rob the tax-payers in general. Bribery in the legislative halls, from Congress to the smallest municipality, both inclusive, unblushingly stalks the public streets, while the robbers vote away the people's money, in excess of power and without consideration. This has become so common as hardly to be noticed. Imperialism in all its madness, usurpation, plunder, robbery, murder and other crimes, holds our Congress in its venomous clutches. The people, in general, see all this, but the most of them are too absorbed in their private affairs to give heed.

One class—the Socialists—are calling for more government, more officials, more governmental power, the very thing which now curses us. They would have the government own everything—feed, clothe, house, direct and control the people, when all except the officials, would be slaves; enterprise would come to an end, followed by a return to a state of primitive barbarism.

Another class—Anarchists—are crying, down with all government. They affect to believe that mankind can live and be happy without government—a delusion unparalleled. With all the restraint now imposed by government, crimes are but poorly averted. Take off this restraint, how long would it be until anarchy, in its true and most hideous sense, would everywhere abound?

The Socialists and Anarchists, like others, see and feel that the present state of society is all wrong. It is, and it is as to the remedy wherein they err. The world will never see the time when some kind of a government is not a necessity. All discontents should join forces to secure the best system possible, instead of wasting their time in division over impossibilities.

A Self-Evident Model System.

Government in the hands of the least possible number of competent officials, to hold their places for life, subject to the power of the people to remove them for inefficiency or dishonesty, would keep the power in the hands of the people, and at the same time secure competency in office. To prevent usurpation of power, so rife in politics, the people should at all times hold the reins in their own hands,—that is, the people who are competent. Every politician, i. e. all who make it a business to seek and hold office, should be rigidly excluded, under the most positive constitutional provisions, from holding places of public trust. This class once excluded, the people would be left free to select the most competent officials; the corruption which is now prevalent, and the source of so much of our woes, would come to an end. With life tenure i. e., during good behavior, the official would at all times be on probation, his place depending on competency and honesty; he would have no incentive to do wrong, as now, for he would know that to do wrong he would lose his place, his salary and his honor; besides, once familiar with the duties of his position, few mistakes would be made. The legislative branch of government—State, Federal and municipal—now so potent for wrong, and little else than wrong, should be dispensed with, and a commission of a few men substituted therefor, to be called Senators, to be in session at all times; to hold office during good behavior, subject to removal by their constituents for cause. The judiciary and all subordinate officials should be selected by the Senate. Such a government should be inhibited from ever making war, except in defense of territory.

What has herein been said about the formation of the general government will apply in full force to state and municipal governments. And any State, at its own pleasure, may institute such a system without reference to the Federal government. This, or something better, must be inaugurated, and that soon, if we are to avoid a military despotism or a revolution.

The American people are making rapid strides towards a change. What shall it be? The monied power is organized: it has the government, with its army and navy, on its side. Labor too, is organized; it is aggressive, but it has neither money nor

disciplined military men. Without a second Napoleon, a conflict between forces so divided would be of short duration. Better that the oppressed would have justice on their side. Stop and think twice before forcing such an unequal conflict; cease wasting time over Anarchy and Socialism; form an alliance with one of the great political parties and go into the next Presidential campaign on the sole issue of the restoration of our liberties, as in the days of Washington and Jefferson. In such a contest, the reign of imperialism, its banditry of plunderers and other cohorts of hell, would be of short duration. We once had a Federal Constitution, an organic act, that was respected. Today that charter of our liberties is no more; the Congress and the President are working in their own interest, squandering the people's money without stint, and laying the foundation for the overthrowing of our liberties.

Never in the history of our government was there so little legislative and executive ability, nor less integrity than now. The great men of our past political history are no longer with us; small men with limited brains and less honesty are in power; the body, called a Congress, is composed largely of political tricksters and plunderers, bent on squandering the people's money.

Anything for a change; matters cannot be made worse. Our Republican form of government has proven a failure, and this is the opinion of all disinterested writers and thinkers on such matters. Once a better form of government is established, most of the laws, Federal and State, which now encumber our statute books and curtail our liberties, should be repealed. Give us the common law, which is common justice, with a few simple enactments for governmental purposes, with constitutional limitations against the encroachments on reserved rights, is all any people require.

The common law which we brought over from England, as modified to meet the changed conditions of this country, is all the law needed to meet the relations of our people in their dealings with each other. This common law, which was largely borrowed from the civil law of Rome, is pliable, ever varying to meet present wants, and adjusting itself to the nice equities which arise in litigation. Resting on this law, with able judges on the bench to administer it, justice would seldom miscarry. As to our expensive foreign plenipotentiaries and consuls, never of but little use, they are no longer needed, since our telegraphs and steamships now so closely unite the world.

With proper government in the hands of competent, honest men, three fourths of our taxes could be saved, but this is foreign to the wishes of our officials, whose principal desire seems to be the creation of new forces so as to form a vast power, all with a free will to rob the people. To what has heretofore been said, I would suggest a banking system, wherein the government issue its notes, redeemable in coin on demand, and loan them to the people at low rates of interest, properly secured.

Such notes, backed by the government, would not be subject to depreciation so long as the government rested on a firm foundation. As each man would have more or less of this money, he would, to the extent of his money, be a creditor of the government, and thus interested in maintaining the integrity and stability of his debtor. Each and all would feel that to endanger the stability of the government would be his own ruin. He would be interested in the suppression of riots, threatened revolutions, and in the expulsion of any foreign force, as well as in preventing wars, internal and external, and in doing away with standing armies and great navies, which are always a menace to peace and stability. It is this war arm of government which is not only a curse to the people, but is the principal source of their burdensome taxation.

He who, like Roosevelt, advocates a great army and navy, is an enemy to all mankind; he sows the seed which produces the prodigious crimes of the world.

Happy for this country that Mr. Roosevelt has vacated the

executive chair, and is about to join his natural compalons, the jackal and hyena of the jungles of South Africa; where he and the hyena will recognize each other, not only by their facial likenesses, but from their mutual perverse attributes. Though the hyena has no religion, he out-does his comrade in ethical qualities, never having maligned the hero of the American Revolution, nor been convicted by our Congress of wilfully lying.

To the foregoing article I would add: Give us a law of inheritance, limiting the amount which any one, at death, or in contemplation thereof, could give to any one person, association or

corporation. Let the amount to near relatives be sufficient for a comfortable maintenance; to others, less. In this way, vast wealth could never be piled up by the few, to be used to the detriment of the community; for on the death of the millionaire his accumulations would be scattered.

My next, if not objected to by the Editor, will be a continuation along governmental lines, supported by the great political writers of the world. In conclusion, let it be remembered that the world's two great enemies and parasites are the priest and politician.

THE COST OF FAITH.

(By May Beals-Hoffpauir.)

There runs a tale of the Far East that holds
The meaning of the ages, though its text
Might easily be written in the span
Of a child's hand:

A woman sat and wept
Beside the Ganges. One came asking her:
"Why weepest thou?" She answered, sobbing sore:
"I have two children. One is beauteous
Beyond the dreams of gods; I go to east
That child unto the river crocodiles."
The other, being of her faith, replied:
"Yea, it is meet that we appease the gods;
But why not keep the beauteous child alive
And sacrifice the other?"

"Nay, not so,"
The pious woman answered bitterly,
"My god must have the best."

'Tis thus our race
Has crept adown the ages 'neath the load
Of reverence for the unknown. The best,—
The sombre Pyramids of Egypt's land,
With all their cost of treasure and of life;
The peerless Parthenon; the wilderness
And countryside, the costly piles upreared
Of graceful Gothic arch and spire; and now
In our own time, in every city, town,
In honor of the lowly Nazarene—
(His fellow carpenters may sit on the steps
And freeze and starve, the building's lock'd) all these
Are offerings of our best to the unknown.

There comes to mind a dingy mining town,
Where men who toil in everlasting night,
And live in rented shacks, have skimmed and saved
To build a costly brick monstrosity:
It is their best, and given to their god.

Thus superstition feeds on ignorance,
And priests on both. The conscious sacrifice
Made by our race to the unknown is vast
And monstrous, but far worse, if worse can be,
Is the deep wrong of brave men sacrificed
By the ignorant populace; kept ignorant
By priest and ruler, for their selfish ends.

From Socrates to Bruno; from the fair
Hypatia to the no less glorious name
Of Ida Craddock, we have killed our best
Through fear of the unknown: And so our race
Languishes like a tree whose strongest shoots
Are lopped off constantly from year to year.

Rafter, Tenn.

SOONER OR LATER.

(By Julia Cook Coon.)

Sooner or later the rain-clouds will pass,
The gold on the hill-tops the gloom will
outlast;

Sooner or later, and mankind's long fight:
Must yield palms of victory all to the Right.

Sooner or later our hands will be still,
But others stand ready our work to fulfil;
Our children will lift up the standard again,
And battle for justice and truth for men.

Sooner or later oppression must cease,
Shriveled be power of king or priest;
The children of serfs shall send up the glad
cry,

We are free! We are free! by the Brother-
hood tie!

O heart, canst mourn o'er an hour's delay?
'Tis a cloud like a hand o'er the dawning
day;

'Tis mist from the valley; 'tis drifting afar.
And To-morrow's golden gates are standing
ajar

Bartow, Fla.

The Bible in the Public Schools

Splendid Fight Made by a Freethinker in Iowa upon a Proposed Law on Sunday Amusements and Bible.

(By A. A. Snow.)

LINEVILLE, IOWA, Mar. 8, '09.

Hon. John F. Riggs, State Supt. Public Schools, Des Moines, Iowa:

Dear Sir—I thank you for the copy you sent me of the report of the Educational Commission regarding the codification and proposed enactment of new school laws for the State. With all the changes I notice it is proposed to leave the bible in the schools as formerly. As to whether the committee thought no progression could be made in this particular or whether it was legislation for a non-progressive part of the people, I cannot say.

I am opposed to the bible being taught or read in the schools, or supernatural religion of any kind therein taught; and as I can give good reasons why it should not, I would respectfully ask you to use your influence to cause this part of the law to be repealed.

If you will have the patience to read what I here write, I will, before I am through with this letter, promise to prove to you that to read the bible in school as required by the Iowa law is to teach ignorance; not only that, but it prejudices the pupil against accepting truth that might in after years be presented, and this I will make so clear that even an orthodox Christian, if well informed, intelligent and fair, will have to admit. But I wish to take up this subject in order:

The law reads, Sec. 11: "The bible shall not be excluded from any public school or institution of the State, nor shall any child be requested to read it contrary to the wish of his parent or guardian." (2805.) This is a law with a remedy attached, said remedy being in these words, "nor shall any child be required to read it (the bible) contrary to the wishes of his parent or guardian." There are other remedies and regulations in the way of notes written in fair print underneath the law; they are doubtless court decisions or rulings of the State Superintendent, and are counted as binding as the law itself. I think these as remedies are practically worthless; they are sort of dough pills, or pretenses of cures.

A parade of fairness,—all in your eye. Like the Irishman's prescription for the cure of the aching of a hollow tooth: "Fill the cavity of the tooth with water and then sit on a hot stove until it boils," and you have your remedy. But there is this one redeeming feature of the remedy—it acknowledges the presence of the disease.

"The whole need not a physician, but they that are sick." Then the law admits that persons may be wronged by children reading the bible in school. Then why may they may not be wronged by the children hearing it read? Again the ruling allows the teacher to require the pupils to read the bible until the parent makes a protest; that it is right to do wrong until the wronged person makes an outcry. He who steals my pocket book is immune from prosecution because I didn't make a fuss until after the property was stolen! Why do not the rulings make the other fellow do the hollowing? Why don't they say: "No teacher shall require a pupil to read the bible until he obtains the consent of his parent?" Again, let us look at the efficacy of this remedy.

A Jew sends his child to the public schools. 1. The child has been required to read the sacred writings and pray to a polytheistic triune heathen god contrary to one of the most sacred commandments of the Jewish religion perhaps two months before the Hebrew parent knew anything of it. 2. Should the Jew then make a protest against the insult, his children, in many instances, would be slighted and ill treated for their opposition to the beautiful Christianity that had so graciously and uprightly proscribed the remedy. 3. The Jew for making his protests would, in many cases, be boycotted in his trade by Christians for taking the advantage of the very remedy that Christians themselves had proscribed for him. So in tens of thousands of cases, the wronged will either bear their wrong or silently withdraw their children from a school that they are taxed to support. Among the wronged are the Jews, the Roman Catholics, Freethinkers, Agnostics, and many others, such as the Unitarians, Universalists and Independents, who do not believe the bible is all true; who believe there are many interpolations; obscure and contrary statements that are not inspired; altogether would amount to something near half the population.

Now let us look at another of the remedies proposed, a panacea for the ills of this holy legislation. The ruling referred to, says: The teacher must read the bible without comment; and if he interprets it he is liable to lose his pay, since such an interpretation might shade into a favor of one denomination at the expense of the other. Sure, there is plenty of remedy in the arrangement, but who knows that the remedy is not worse than the disease? I say if the teacher is not competent to explain the meaning of a book, he is not competent to read that book in school.

Wouldn't he be a lovely teacher with his brains all knocked out? But let us see farther. He may, like a parrot, read and have the children read, any part of the bible he may select; then he and all the children may drop on their knees and repeat the Lord's prayer. This prayer, in the eyes of the Jews, was composed by one of the three heathen gods that their god forbids to be worshipped. What does the teacher do when he delivers this prayer? In it he declares his allegiance to the god of the bible and does the same thing in the eyes of every child in school, as to swear that he is the real and true god. When he reads these words: "All scripture is given by inspiration of god," (2 Tim. 3: 16) he declares to every scholar in school (whether they do the reading or hear others read) that every word of the bible is true. Some may say this passage might be interpreted another way to make it mean different from what it seems to say. Well, what of it? There is not one child in 100,000 that would interpret it some other way, and the teacher is not permitted to interpret it for them.

The bible says the earth, moon, stars and all the plants and animals on the earth, including man, were created within six days time, while geology proves this false. But some one says there is some way to interpret this to make it teach different from what it seems to teach, and that we must understand the word "day" to mean "age." Well, what of it? There is not one child in 100,000 that would understand it so, and the teacher is not permitted to explain it. In like manner we can show and in like manner meet every objection that can be raised against it; that the bible and the teacher combined teach to every child that the earth is four-cornered; that the Copernican theory is a lie; that the eating of some fruit brought natural death into the world; that man, animals and plants have been on the earth only about 6,000 years; that slavery is right; that witchcraft is true; that the sick may be cured by prayer and the laying on of hands; that there is a personal devil; that the earth and atmosphere is filled with demons that sometimes inhabit men's bodies. And I could name hundreds of other lies that are thus taught in our public schools, which the children will retain, unless they are too much infidel to do so.

If the bible is all true, it must be the most ambiguous book in the world; not only that, but large portions of it must be interpreted right opposite to what it seems to say. It is not fit to read to children without an interpreter.

Geology is not taught in our schools, and if a book is there taught that contradicts it, the child's mind is poisoned against ever receiving it; and I find this just the exact

case with tens of thousands of children that have gone through the common schools. I object to taxation to teach falsehood and to prejudice against truth.

If we ask most any scientist what has been the greatest obstacle against science, he will tell you that the church has opposed it more than any class of people. Yet we find some preachers that are lovers of science and explain the bible in a way not to obstruct it, and so it seems are more friendly to it than our schools are, for they are permitted to read there a book in opposition to science and are not permitted to explain it in a way to preserve scientific truth.

Besides this, religion in the schools is the bone of eternal strife between sect and sect, especially between the Catholics and Protestants, and when religion inspires hate instead of love, the policeman, finding it on forbidden ground, with his billy should give it a jolt on the head and tell it to pass on. The Catholics and Protestants each want their religion taught in the schools and the other fellow pay for it. The Protestant translation to the Catholic is idolatrous, as is the Catholic's in the eyes of the Protestant. How will this eternal wrangle ever be settled? Catholic influence is growing in America. Will it be settled by war? England has settled it by giving over to the Catholics their quota of taxation and letting them build their own schools. But can America levy taxes for religious purposes? And then will it distribute it among the ten thousand different denominations? Now if Catholics and Protestants would consent to throw religion out of the school, both could attend school together, and be friends. There are passages of scripture so obscene that persons have been imprisoned for passing them through the mails, yet we give teachers a license to read these very passages to our children.

ONE MORE LETTER.

LINEVILLE, IOWA, Mar. 8, 09.

Hon. E. J. Sankey, State Representative,
Dear Sir—I thought I would write you and tell you how to vote on several propositions and help you out of the entanglement.

On the Sunday Amusement bill, VOTE IT DOWN. There are tens of thousands of working people who have one day only in the week for recreation and enjoyment. I don't think you have any right to shut up the theater or the church on Sunday. You have as much right to close one as the other. Why not? We want the people moral, of course, but we have no right to treat them like oxen to make them so. I speak for liberty. Let the people be free.

They are revising the school laws, and propose to retain the bible and religion in

the schools as heretofore. I think it is out of place there. They do not permit the teacher to interpret the bible for fear of offending the different sects; then it ought not to be read there; it is too ambiguous a book; children are almost sure to get wrong ideas from it that will keep them wrong during life. It has given people wrong ideas about science for thousands of years. I am with Washington, Jefferson, Lincoln, Grant and Garfield—Church and State should be kept forever separate.

I am in favor of Prohibition. The liberties of men should be curbed when they interfere with the rights of others and then only.

PROGRAM

The Philosophical Bible Class Union of America.

Text-book by Doane—"Bible Myths and their Parallel in Other Religions."

Lessons for May, 1909:

May 2—The miraculous birth of "Christ Jesus," "Christna" and "Buddha," page 111 to page 118. Siamese Saviour, "Codam."

May 9—The miraculous birth of "Codam," "Saliva-hana," "Lao-kiun," "Zeo," "Hau-ki," "Horus," "Zoroaster,"—page 118 to page 124.

May 16—The miraculous birth of "Amphion," "Prometheus," "Perseus," "Mercury," "Aeolus," "Apollo," "Aethius," "Arcas," "Arocius," "Romulus," "Alexander the Great," (356 B. C.), "Cyrus," "Plato," (429 B. C.), "Apollonius," (41 B. C.), "Pythagoras," (570 B. C.), "Aesculapius,"—page 124 to page 129.

May 23—The miraculous birth of American Saviours. In Old Mexico, "Guetzalcoatl," the Yucatan "Zana," Columbia's "Bochlea," Brazil's "Zome," Florida's "Wase," California's "Quagagap," "Iroquois" "Farengawa," Northwest Algonquin's "Michabou,"—page 130 to page 134, 3rd line.

May 30—The miraculous birth of "Christ Jesus" from 3rd line, page 131, to page 140.

Prof. A. J. Clausen, National Organizer.
St. Ansgar, Iowa.

ST. ANSGAR SECULAR UNION.

PROGRAM OF SPEAKERS.

May 7—"Science before Darwin and After,"..By Wm. Wm. McDevitt, L. L. M., former Registrar of the University of Washington.

May 14—"The Mystery of Greek Art"..By E. Baekus, University graduate, and on the Evening Globe staff.

May 21—"Crime and Development of Superstition"..By George E. Kendall, of England.

June 4—"The Motive Forces of Human Action".....By Cameron H. King, Jr., Attorney-at-law.

Every Friday evening.

WHERE IS THE DIFFERENCE?

Drawing the Deadly Parallel upon Orthodox and Liberal Publications.

(By A. E. Wade.)

"From the columns of the London Free-thinker we learn that religious bigots on the Camberwell Town Council have excluded that journal from the tables of the Free Public Library, and a storm of protest is now being made against the act of exclusion. By the time the bigots get through with Editor Foote and his able associates they will know they have been up against the real article. Editor Foote is a stubborn and persistent fighter for right and truth."—(From the Blue Grass Blade, Mar. 28, 1909.

"To be strictly consistent we must also bar Freethought publications that admit to their columns such teaching. I certainly will not accept the false teaching that there is a god and a future life under the name of Freethought, Materialism, Rationalism, or any other ism, when I reject it under the name of Christianity. If such publications do not bar these teachers of idolatry and superstition, I shall bar them coming to my home."—From the "Truth About God and Life." Jan. 1909.

Query:—What is the difference between Editor Kerr, of the "Truth About God," head of the Church of Humanity, and the religious bigots on the Camberwell Town Council?

They would exclude a Freethinker magazine or paper because it teaches "No god and future life," and he would exclude the same because they "teach a god and future life."

How can Bro. Kerr expect to reach and convert the world to the Truth when they will not "have his dirty little atheist paper in their house," and how can he blame them when he would do the same with their literature?

The greatest difficulty to the education of the people by Freethought literature is to get the people to read it.

Urbana, Ill.

Sends a New Subscriber.

SAN FRANCISCO.—Please send Blue Grass Blade to Comrade I. Becker, for one year, and credit same to me.—J. FRANTZ.

BLUE GRASS BLADE.

Published weekly, at Lexington, Ky.

Founded by Charles Chilton Moore in 1884 and edited by him until his death, February 7, 1906

JAMES E. HUGHES, - - - - - Publisher and Manager

JOHN R. CHARLESWORTH, - - - - - Editor

126-8 N. Limestone Street, Lexington, Ky.
P. O. Box 393.

SUBSCRIPTION RATES.

By mail, postpaid\$1.50 per year in advance
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 Five trial subscriptions sent in with one remittance, for six months, 50 cents each.
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 Foreign subscriptions, postpaid, \$2.00 per year.

ADVERTISING RATES.

One inch, single column, 1 insertion, 50 cents; one month, or four insertions, \$1.00; six months \$5.00; one year, \$8.00.
 Quarter column, single, 1 insertion, \$2.00; one month, \$4.00; six months, \$20.00; one year, \$30.00.
 Half column, whole column, or larger advertisements at special rates upon application.
 The publisher has the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for upon renewal in case of discontinuance.
 SHOULD ANY SUBSCRIBER change his or her address, advise the office, giving both old and new address, as desired.
 THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.
 THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second-class mailing matter.
 ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

BOUND VOLUME IS OUT.

We are happy to state that the Bound Volume of the Blade for 1908 is now complete, and by the time this announcement is being read it should be in the hands of those who have subscribed for it. Bound in blue buckram, with gold letters, it makes a handsome book, and our friends will know what the reading matter consists of, as it contains every issue complete from the time the change was made in its form and style, January 19, 1908. We have just four copies left undisposed of. Any friend wishing a copy we will hold them, subject to order, putting their name on the cover in gold letters. The cost is \$3.50 per volume. First come, first served. Remember we have but four copies unsold. This, we regard, as a signal triumph for the Blade, and we hope to do even better with the volume for the current year.

LET THE DEAD REST.

It is with deep regret that we read in the Patriarch, an alleged Freethought and Liberal publication, of Seattle, Wash., edited by Edward Clayton, a reference to this paper as "The Blue Grass Kuave of Lexington, Kentucky," meaning thereby to cast reflection upon the late Charles Chilton Moore, editor and founder of the Blade. Whatever narrow-minded bigots who did not know Mr. Moore personally, may

think of him, let it be said that no man stood higher in the estimation of his neighbors than he. Such attempted slurs upon the dead can never do the cause of Liberty any good, and as Editor Clayton is past eighty years of age, himself, it may be hoped that he is not getting into his dotage and may yet live to learn that he has made a serious mistake. If we do not agree with each other, we can, at least, be charitable, and accord to others the rights and privileges we would ourselves enjoy.

THE BLADE IN WEST VIRGINIA.

At first the fools rush in, so it is said, and afterwards angels fear to tread.

Through surreptitiously purloining a file of the Blade for 1909 from the reading tables of the Carnegie Library, at Huntington, West Virginia, two preachers of that city have created such a decided opposition that Freethought will derive considerable of an open advocacy, proceeding these preachers sought to repress.

Some time ago, W. W. Gwinn, secretary of the Huntington Philosophical Association, and a Blade subscriber, sent in six new subscriptions for as many clubs and reading rooms in Huntington, asking that the subscriptions commence with the initial number of Dr. Hansman's series of articles on Man's Origin and Destiny. Thinking that a complete file for the year would be preferable, the Blade sent to each all the back numbers, beginning with January 3, 1909, to date. In a private letter we advised Brother Gwinn of what we had done, and cautioned him to maintain a close scrutiny on the fate of the papers. This advice was not ill-timed, as subsequent developments will show.

During the past week we have received two letters from Brother Gwinn, which are given in the Blade's correspondence column, stating that two preachers, members of the Carnegie Library Trustees, perceiving the Blade files on the tables of the public reading room, at once determined, for themselves of course, that the people of Huntington who patronized the Library, should not be allowed to read the Blade; hence, of their own volition, they took and carried the Blade file away and no one but themselves know what has become of them. Acting immediately upon request of Brother Gwinn, a new and complete file was sent once more to the Library, and a letter advising him again of what we had done, was sent to him. We have not heard from either at this writing, but judging from the determination expressed by Brother Gwinn, in the letters referred to, we opine that the end is not yet, and these sanctified servants of the lord will find that they have disturbed a hornet's nest.

It is a historical fact that any cause grows by persecution. Just because these preachers had been granted a little brief authority, they have sought to use it in persecuting a cause to which they are professionally opposed, and which is opposed to them. Public attention is bound to result. The cause of Christianity would have died out in its infancy

had it not been for the persecutions to which its devotees were subjected, and which had the effect of banding them closer together. History will repeat itself in the present situation at Huntington. The members of the Philosophical Association, led by Brother Gwinn, are determined to carry on the war to a conclusion, and the natural result will be that the Blade, and the cause of Freethought, will become more widely known among the people of that city, and the suggestion to follow this up with a course of Freethought lectures will add fuel to the flames, so that these preachers will readily see what they have succeeded in stirring up by their arbitrary conduct.

The London Freethinker, of England, has undergone a similar fight with the Town Council, at Camberwell, and although the contest has not been finally settled, we have no doubt that Mr. Foote will come out a winner.

So it will be with the Blade. Once the people of Huntington are informed what these preachers have done, many will want to see and read the Blade, and we propose to flood the town with copies of our paper, provided we can get Brother Gwinn and his associates to distribute them.

It is, perhaps, needless to say that just as soon as our trip to Indiana and Illinois is completed, we will be pleased to visit Huntington on a similar mission.

DR. KEYSER IN THE TOLLS.

Conscience, it is said, oft-times makes cowards of men, and no thinking person will deny that it is quite frequently a persistent accuser. Just as man built gods out of his own imagery, and naturally enough constructed a deity after himself, and conferred upon him his own faults, failings and passions, so is one given to trick, subterfuge, cunning and evasion, only too apt to attribute the same feelings to others, and such a person is Rev. Leander S. Keyser, of the English Lutheran Church, at Canal Dover, Ohio.

In a recent issue we discussed Mr. Keyser's attitude against church taxation, and to justify our criticism we produced a liberal portion of Dr. Keyser's remarks thereon. At the same time, we made mention of the Broadway Christian Church in this city attempting to dodge the payment of taxes on its parsonage, although not occupied by the parson, but rented out to other parties and made a revenue-producing property. Mr. Keyser very evidently believed that the Blade had not told the truth, and in the hope of detecting us in a lie, or an evasion of truth, whichever it might be, the Canal Dover nondescript wrote to Rev. Mark Collis, pastor of the church in question, asking for information concerning the suit which resulted in a judgment against the church. Mr. Keyser has been thoughtful enough to copy Mr. Collis' letter, which he sends to our office, with a comment thereon to the effect that we had been guilty of misrepresentation in the premises. But not so fast, my little man, do not attribute to others that of which you have been proven guilty before your own people. Our statement was that the church mentioned sought to

dodge the payment of taxes on its parsonage and that an honest tax assessor and an honest county judge had made them pay these taxes after judgment. Without securing a copy of the judgment, which we prefer to believe is unnecessary, the Blade is willing to rest its case upon the letter from Mr. Collis to Mr. Keyser, which reads as follows:

"LEXINGTON, KY., April 16, 1909.

"Rev. Leander S. Keyser, Canal Dover, Ohio --

My Dear Brother:—Your letter sent to Bro. Spencer has been handed to me for an answer. The charge of Mr. Charlesworth is a half truth only. These are the facts:

"When I was called to the Broadway Christian Church eighteen years ago, I was living in my own home in the City of Lexington, where we had a large yard and an open park for our children, most of whom were small, to play in. The parsonage had no yard, and the only place where our little ones could play was the street. This was our only reason for not taking the parsonage for our residence.

"This State exempts church property, including parsonages in use by the minister of the church, from taxation. When the question of taxing our parsonage came up, our officers claimed that, while I did not live in the parsonage, I paid taxes on my home, and that the rent of the parsonage was added to my salary in place of my use of the building. They claimed that the purpose of the law was to tax church property that was held for investment. Furthermore, the parsonage is built upon what would otherwise be the church yard, where we would never have thought of erecting a building for rent. The claim of our people was regarded as just, and for several years no assessment was made. But when another assessor was elected, he at once listed our parsonage for taxation. The officers consulted one of the best lawyers of our city, not a member of our congregation, who said our position was the right one, and we should not be taxed. We tested the matter in the courts, and the decision was against us. I hope this statement will be satisfactory. Yours, etc.,

(Signed:) "MARK COLLIS."

In the opening words of his last letter to the Blade, Mr. Keyser says, "feeling pretty sure that you had given a wrong coloring to the matter of the taxing of the parsonage," and this is used as a sort of pretext, or excuse, for having doubted our word and for writing to the preacher in this city. Immediately following his quotation of the letter above printed, Mr. Keyser further says: "This is untrue" as to the effort made to dodge taxes on it. The trouble with Mr. Keyser is that he so frequently plays fast and loose with truth that he judges others accordingly, and in an effort to save and protect a sinking ship, which is yielding him a fair revenue, he grasps at every rainbow that comes upon his mental horizon. Did all our readers know Mr. Keyser as we know him and as many in Canal Dover know him, this comment would have been unnecessary.

But what are the facts as they appear from Mr. Collis' letter? Simply that when the tax assessor listed the property and made demand for payment, the church rushed to a lawyer, "not a member of the congregation," paid for legal advice, paid for legal help in an effort to resist paying taxes, and would rather give fees to lawyers than to pay the State its demand for taxes upon the property. If this is

not an effort to dodge taxes, then Keyser needs a little instruction concerning the meaning and definition of terms. With the motive that induced Mr. Collis to prefer a residence other than the parsonage, the Blade has nothing to do. It is not an issue of "begrudging little children a pleasant playground," to which Keyser wishes and strives to shift this discussion. The one issue is that the church does not want to pay taxes on its property, and will not if it has to go financially busted in fighting through the courts in an effort to dodge tax payment. The Blade is content with Mr. Collis' reply, although this gentleman declares that our statements were "half truth only." Even this much is a concession, coming from an orthodox minister when dealing with such a problem.

Dr. Keyser, further discussing the matters here involved, says in his letter:

"I contend that it was a good thing for this church to do what it did, because there was a technicality in the case that should have been decided by the courts for the benefit of all."

Pure bosh! Veritable moonshine! Cheap talk in a cheap effort to argue himself right. There was no technicality. The only issue in the case was whether the church should pay these taxes or not. The church refused to pay. Practically dodged. The courts made it pay. It did pay. That is all there is to the case. Should some future tax assessor in Canal Dover make similar claims against Dr. Keyser's church, that gentleman, unmindful of the "technicality" he pretends to see herein, would stubbornly resist payment, even though this case in point is decided and "for the benefit of all."

Dr. Keyser, with that true Christian charity so peculiarly characteristic of ministers, fairly gloats over the fact that "it is the radical Infidels of the country who do the whimpering, because they, the said Infidels, can't have the church property of the country taxed." What a beautiful sentiment! How beautifully expressed! Does it not portray the character and reveal the motives of him who wrote it? Can any Blade reader wonder why we should have criticised Dr. Keyser? Can even Dr. Keyser actually believe himself honest and his motives pure? Would it not appear that truth and taxes are what the average preacher seeks to dodge?

As a mental and moral twister and contortionist, Dr. Keyser has few peers in all America. Let it be sufficient to say that the Blade is abundantly satisfied with the results of its controversy with the Canal Dover sky-pilot, feeling that it has been sustained in every essential, pleased with the opportunities that came our way, and willing to allow the people to judge between us.

Dr. Keyser's letter is given in the Blade correspondence column, that our readers may see it in full.

The modern Christian church is now completely enveloped by the gilded halo that hovers around decay.

Liberty of mind and thought are as essential as bodily freedom. Men and women cannot hop astride a millenium built to order. To enjoy it we must work for it and win it. In this supreme battle each must do his part.

* * *

One willing worker is worth legions of sanctified lollipops who, preaching of sacrificing all for the glory of god, never risk their life or their gold in his service.

* * *

Friends desiring lectures in Illinois and Indiana are requested to write the Editor as soon as possible. This lecture trip will be taken during the last week in May and the first week in June.

* * *

We are now selling "A Trip to Rome" and "Dog Fennel in the Orient" for one dollar, postal charges prepaid. This is a reduction of 25 cents on each volume.

* * *

Dr. Leander S. Keyser, of Canal Dover, has sent a long article to the Blade, in which he resents editorial reference to himself. Owing to its great length we cannot afford to print it all to the exclusion of more valuable literature, but we shall make an effort to print some portions having a direct bearing on our criticisms. As for the personal matters which developed during the debate at Canal Dover, we prefer to leave Dr. Keyser with his own conscience, assured that he will find it a truly persistent and stubborn accuser.

* * *

There will be no debate at Marietta, Ohio, after all, as the preachers have taken to the tall and uncut, preferring to shelter in the coward's castle, where there is allowed no back talk.

* * *

One more preacher accused of crime and one more young girl ruined, is the story that comes from Galveston, Texas. Rev. Joseph J. McMasters, Methodist, and working in connection with the Redemption Rescue Home, an institution for supposedly fallen girls, is now in jail upon his own plea of guilty to a charge of seduction. The young girl had been brought to the Home for her son's salvation, and the preacher pounced upon her like a hawk swooping down on a brood of young chickens. It seems almost impossible to keep the Christian wolves from the sheep-folds of humanity.

* * *

Rev. J. A. Seibert, pastor of the First Congregational Church in Kansas City, is in a fair way to be deposed for heresy. In a paper recently delivered by him before the Minister's Alliance, of that city, he declares that the Genesis story of the creation is "parabolic" and not "historic," a statement which brought vigorous dissent from his brother preachers. One by one even the clergy are growing to learn that truth is truth and must prevail in spite of orthodox tradition and myth.

* * *

It does not follow that because "everything is closed on

Sunday that everybody is good," according to the views of Prof. Zneblin, of the Chicago University. The professor is engaged in a crusade for civic reform, and recently delivered a course of lectures in Lexington which created a great deal of local interest. Better homes, better people, with less restrictive legislation, seems to be his motto, and Sunday baseball playing, even the Sunday theater, cannot detract from morality any more than the Sunday school can add to it.

* * *

The Editor will be pleased to meet with the large number of Blade subscribers, readers and personal friends living within the vicinity of Chicago upon the occasion of his lecture before the Independent Religious Society, the last Sunday in May.

* * *

Many letters of commendation have been received by the Blade for its publication of Dr. Hansman's forthcoming book. Several have subscribed for it already, and the Doctor writes us that he has also received a number of approving letters. This book bids fair to become one of the most valuable contributions to scientific literature, and by subscribing now you can save postage charges. Only two dollars per copy. It will be bound up immediately upon its completion in the Blade columns. Some eighty pages are already printed.

* * *

The Blade's editor has been invited to lecture before the Independent Religious Society of Chicago, upon some Sunday during the month of May. Having accepted and while the date has not yet been fixed, it is probable that the engagement will be filled about the last Sunday of the month named. Mr. Mangasarian is the regular lecturer for this Society, but he is to visit Europe during that month, and arrangements are now in progress to have other speakers occupy his platform during his absence. Among the invited speakers are Elbert Hubbard, John Emerson Roberts, and the Blade's Editor.

* * *

While on this trip other lecture engagements will be filled, both in Illinois and Indiana. Negotiations are now pending for lectures at Mendota and Peoria, Illinois, at Warsaw, Covington, Hartford City, Noblesville, New Ross and Muncie, Indiana. As soon as completed, the list of appointments with dates will be published.

* * *

The Blade has created somewhat of a sensation at Huntington, W. Va., and the end is not yet. Recently, a friend of the Blade, W. W. Gwinn, a prominent merchant and business man of that city, paid for six new subscriptions to the Blade for the benefit of a Carnegie Library, Elks' Club and other institutions, with a request that the subscriptions begin with the opening of Dr. Hansman's articles on Man's Origin and Destiny. The back numbers were sent, and the Blade placed the names on the regular mailing list. Last week we received information from Brother Gwinn to the

effect that two preachers, members of the Board of Trustees of the Carnegie Library, had taken and carried away all the Blade copies from the tables of the Library reading room. A request was made that we send other copies. This was done, but at this writing we are not aware of their fate. The result of this has been to create a determined antagonism to the aggressions of the preachers. Brother Gwinn persists that the Blade shall be kept at the Library, and he proposes to bring the whole affair to public attention. This is to be followed up by a course of Freethought lectures by the Editor, and Huntington bids fair to get a sort of orthodox shaking up before the matter ends.

* * *

If orthodox Christianity be true, with its pains and penalties, its wrathful and avenging god, the serious, feeling believer should never indulge in a hearty laugh. Such a religion is fit only for morbidity and gloom. Recently, at Towanda, Penn., an evangelist caused the arrest of four young men on the charge of desecrating religious worship by laughing in church. The evangelist, servant of the lord, as he professes to be, had delivered one of his jerk-producing sermons, and the young men actually laughed. The justice, before whom the cases were tried, was unable to render a decision in the case, so the reports go, and had to order another hearing. It was contended by the prosecution that it was wrong to laugh in church. And the prosecution is right. A sermon on hell-fire is scarcely calculated to produce that hearty laugh which can only arise from the cheerful springs of an unoppressed heart.

* * *

Dr. Joseph Kranskopf, a Jewish rabbi, in charge of the Keneseth Temple in Philadelphia, denounces the fiction long promulgated by the Christian world to the effect that it was the Jews that crucified Christ. He insists that the story was simply written to satisfy the mythological predilections of the Romans and to induce their acceptance of the new creed by freeing them from the guilt of murder. The eminent rabbi finds fault that it should ever have been charged against the Jews that they had "slain a god", unmindful of the fact, apparently, that a god, if one there be, could not be slain by any people. But such is the way of the Christian world. It deifies and worships a dead Jew, while it curses, abuses and points the finger of scorn at living Jews.

* * *

It is currently reported that while the congregation of St. Peter's Roman Catholic Church, at Pittsburg, Pa., were eating and drinking god, Miss Ella Manning, a sixteen-year-old girl, was detected in the act of stealing a purse containing \$535. Forgetting the awful solemnity of the occasion, the congregation abandoned both body and blood to give chase to the thief in an effort to get back the money. The girl was caught and the money secured, but the congregation, by its act, proved their opinion as to the relative value of the communion and the cash.

MAN'S ORIGIN AND DESTINY

WHAT IS MONEY?—ITS FUNCTIONS DISCUSSED.—THE
PART IT PLAYS IN TRADE AND COMMERCE.—
PROPERTY RIGHTS.—INTELLECTUAL LABOR
OF MORE IMPORTANCE THAN MECHAN-
ICAL.—MEN ARE NOT BORN EQUAL.

(By Dr. A. Hausman.)

Comparing the physical qualities of the two metals in question, we may justly ask why the gold should be so much superior than silver as the material for money. Gold has a yellow color, a specific weight of 19.5, melts at 1,200 degrees C, and is the most malleable and ductile metal. It does not oxydize in the air, and is attacked only by one acid. Silver is the whitest metal; has a specific weight of 10.5; melts at 1,000 degrees C; is next to gold in ductility; is not oxydized in the air, but attacked by several acids. Why these physical differences should constitute such a vast difference in value in favor of gold, is difficult to understand. In an extract from a recent publication, "Universal Bimetallism and an International Monetary Clearing-house," by R. P. Rothwell, occurs the following passage: "What then is absolute money? Evidently under the division we have made, only gold can be so considered. Absolute money must be something which derives its value neither from the stamp upon it nor from the solvency of the issuing institution. These qualifications are of prime importance for tokens and certificates of credit, but are of very minor consequence for absolute money. The substance of which absolute money is made must have full intrinsic value, and be practically indestructible, and its forms must be interchangeable at will, without loss of material or variation in composition. Such a substitution can be an elementary metal; of all the metals gold best fills these requirements. There are other metals which are rarer and more costly, but not one which unites more of those properties which are known as metallic. The value of a \$20 gold piece or of an English sovereign is not fixed by the stamp upon it. If the coin is genuine, the stamp certifies to its composition, but the value is fixed by the weight." We have compared the physical qualities of the two metals and it is absolutely impossible to find any reason why gold should have an intrinsic value and silver not. Intrinsic value can only mean the value a metal has aside from its significance as money, and, as mentioned above, in this respect gold and silver are both inferior to iron. They owe their superior value exclusively to the fact that they serve as a standard by which the relative value of all labor is measured. That the weight of gold is taken as the standard of comparison does not constitute any intrinsic value; the same can be done with silver or any other metal.

And also occurs the following passage: "The American

silver dollar, the English shilling, the French franc, as well as all subsidiary coinage, are tokens, not absolute money. The metal in them has not the value indicated by the stamp upon them; they circulate at their value within the limits of the issuing government only, and then solely because it is believed that the government can and will redeem them, if required, in absolute money. So far as their currency value is concerned, they do not differ from paper money, and are less desirable because less convenient for handling in quantity." If these coins represent a certain fraction of the money-unit and can be exchanged for the same number of money made of different material, value for value, they are absolute money, because they perform all the functions of money, and that is all money can do and is good for. Between paper money and silver currency there is, however, a great difference. Silver is an element, as well as gold; it does not occur in unlimited quantities, and it cannot even be obtained as cheaply as gold from its natural source. Paper is entirely an artificial product, made of very cheap material, and its value as money depends on the arbitrary figure on its face. It can be produced in unlimited quantity, and its money value depends entirely on the honesty and solvency of the issuing government. Why gold has been raised to the standard metal by which the relative value of all the others are measured, has its reason undoubtedly in the physical qualities described above, among which the beautiful color and the brilliant lustre are perhaps the most important ones. To what a surprising high degree of fictitious value a substance may be raised through the innate love of the beautiful and the vain desire for display in mankind, is shown by the price of diamond, whose only intrinsic value consists in its fitness for cutting glass and boring through rock.

In the same paper occurs the following passage: "No correct answers can be given to these questions until we have accurately solved the problem of the sufficiency of the world's gold stock for all the present and the future needs of trade." The author does not give his idea about the manner in which this can be done, but leaves it to the commission. In the face of the fact that it is impossible to determine the amount of gold and silver in the world, or to ascertain how much money is actually required for currency in the daily exchange of the necessities of life, it does not seem possible that this question can be solved. From the fact that so much silver circulates as money of the smaller denominations, for which it is far better suited than either gold or paper, it might be inferred that the question whether silver coin is a necessity, is answered in the affirmative. Then there remains nothing but to fix the proportion the weight of these two metals shall bear to the arbitrary unit of the dollar or cent.

The question of free coinage must be considered in connection with the true significance of money. Both metals are obtained by mining, but since their application for technical purposes is limited, their value, aside of the use as money, is very slight, and society does not derive any direct advantage from the labor devoted to their production. While gold can enter circulation at once at the existing ratio between bullion and coin, silver is denied this privilege and its value as bullion is far less than its value as coin. There is no logic in this arrangement, and it seems absurd that the pure silver shall be worth less than its equal weight of alloy in form of money. To compare it with paper money is nonsense. It is an element as well as gold, and cannot be produced artificially; nor is it so abundant that there need be any fear of its losing its value from this reason. Since money represents all real value, the product of labor, it does not matter how much there is of it, provided it enters circulation through the only legitimate channel, as a certificate of performed labor. Silver may be given a fixed ratio between money-unit and weight, and therefore can serve as money, while paper can not be guaged by that standard.

The distribution of wealth depends on other causes, but it is plain that a minority who is able to control the circulating medium has the advantage over the rest of the people.

The object and scope of this work does not permit of a thorough and exhaustive treatment of this difficult and complicated subject, and I would suggest that the reader, in order to comprehend the significance of money, imagine the consequences of two propositions: First, that suddenly all the money disappeared from the face of the earth; secondly, that all at once everybody became a millionaire. It is easy to see that the effect would be identically the same. In the first place, the real value would remain, but a new adjustment would become an urgent necessity. In the second case, money would lose its value and the result would be the same. Thus it will be easily understood that money derives its value and social importance only through the increase of human wants, civilization, depending on the principle of division of labor for their supply and gratification.

MENTAL AND PHYSICAL LABOR. We see that the labor performed by a community is of a two-fold kind, mental and physical, or intellectual and mechanical. Which kind is the most valuable? Since time immemorial we see that mental ranks above physical labor and that persons enjoy the largest share of the common wealth who never did a stroke of work. It is still the same today, and if we deduce from this general fact the logical conclusion that mental ranks above physical labor, we recognize a natural law. If Socialistic agitators maintain the superiority of manual labor and accuse the wealthier classes, who are the more intelligent, of withholding the just recompensation from the common laborer, they do not perceive in their ignorance and short-sightedness that they attempt to fight a natural

law, something utterly impossible. If we go back to the cradle of mankind and trace the cause of its progressive evolution, what do we find? Was it physical strength that elevated man above the rest of the animal kingdom? Certainly not; his superior intellect constitutes his strength and all the mechanical contrivances that have so immensely increased the possibilities and the enjoyment of life are the result of intellectual work. The savages possess the brutal force as well, but what can they do without the leading intellect to guide it? Ignorant people have always been averse to the introduction of labor-saving machines, for fear it would reduce the opportunities for manual work. Although it cannot be denied that this may be a temporary and local result, the beneficial effect, on the whole, far exceeds the evil in particular, and while it is not difficult to find a new field for the physical power placed at disposition by introducing the mechanical substitute, it would be impossible to achieve the great material advantages in any other way. How unfounded these apprehensions were, is sufficiently demonstrated by the fact that since the increased employment of machinery the condition of the so-called working class has been steadily improving.

On the basis of the immutable natural laws we have been able so far to establish the following maxims:

"Every individual depends for subsistence on the products of labor; to procure the means of support for a large number of individuals requires the system of division of labor. This necessitates some means to exchange (or distribute) the products of the various branches of labor—money; the amount of money a people possesses represents its total value; the amount of money possessed by a single individual represents his share of the commonwealth; the material progress of mankind is the result of his superior intellect and mental work, therefore ranks above manual labor."

If we ask: What distinguishes civilization from barbarism? we can answer the question by comparing the savages with the nations who lead the world. We find life simpler, less wants, less regards for individual and tribal rights. Civilization is characterized by increased intellectual and physical wants, requiring greater production of supply and compliance with complicated social laws. In civilization the natural instincts have developed into another form; life has assumed a higher type; it has become more valuable; the brutal, murderous propensities are waning, and the struggle of existence is reduced from the war of extermination on the battle field, to the peaceable competition on the field of labor; to the conquest of nature instead of nations.

(To be continued.)

The Blade's Correspondence

Dr. Keyser's Lamentations.

CANAL DOVER, O.—Feeling pretty sure that you had given a wrong coloring to the matter of the taxing of the parsonage of the Broadway Christian church of your city, I wrote to the minister of that church, and have received the following reply, which I copy verbatim:—

(This letter appears in our editorial upon "Dr. Keyser in the Tolls.")

Now I cannot help calling your attention to the bad coloring you gave this affair. You say that the church rented the parsonage to other parties "because the minister desired a more pretentious dwelling." Just like your reading bad motives into the hearts of church people! The minister himself says that he was living in his own home at the time he was called to the church; that he preferred living there solely because it had a yard and a little park for his children to play in. Surely, you do not begrudge little children a pleasant playground. Moreover, he paid tax on his own property, as all ministers do, and just as you and other citizens do.

You also say: "An effort was made to dodge taxes on it." This is untrue. They secured legal advice; sincerely thought their position was right and just, and the officers agreed with them, so that no assessment was made for several years. This was no "effort to dodge taxes," but was an open and honest course, in which they and the officers thought they were right.

Another assessor being elected whose view differed from that of his predecessor, he listed the parsonage. Then the church did the only right and self-respecting thing any body of men could have done—secured competent legal counsel, followed it, and had the case tested in the courts. That was the only way to find what the real meaning of the law was. They admit that the decision was against them, but that does not mean that they were dishonest in their claim. It was a peculiar case, and the proper thing to do was to test it in court. That will set the matter clear for all similar cases in your State. Why in the world should you malign the character of the church in this matter, and try to make out that they are a dishonest set? I contend that it was a good thing for this church to do just what it did, because there was a technicality in the case that should have been decided by the courts for the benefit of all.

I am ready to say I believe that since

the court's decision that church has been paying its tax on the parsonage, if it is rented, like good, law-abiding citizens, and have not been whimpering about. They let the radical infidels of the country do the whimpering, because they, the said infidels, can't have the church property of the country taxed. It is so hard for them to have to pay a few cents more tax because such property is exempt. I am glad that the legislatures of our glorious States have a wider and clearer vision, and are able to appreciate the commercial, economic and moral value of the Christian churches. Yours very sincerely—LEANDER S. KEYSER.

From a New-Found Friend.

ST. LOUIS, MO.—I came into possession of a copy of your paper through Mr. Copes, the editor of "The Wheel of Life," and perused it. This paper is written up in a style much different from any I have ever seen, and I think that in the course of time it will be read by all human beings that have the courage to break away from orthodoxy. When people become their own Messiah and shoulder the burden of their own mistakes (called sins by the clergy) and abandon the idea that a Christ came here 1909 years ago to die for their sins, then the human family will progress instead of attempting to abide by laws promulgated years ago under different circumstances and at different times. When people learn to do things, not merely say them, read the Bible and reject just what they please; say what they think; think with their own thinker, then you may expect to see people and conditions better. When the human family abandon the idea that goodness consists of reading the Bible, praying five hours, wearing phylactery, and many other things that today are simply relics of barbarism,—then watch Mr. Progress. All I say is to act right.—DAVE.

Two Letters with a Tale.

HUNTINGTON, W. VA.—Replying to yours of the 2nd. Your papers going into the Carnegie Library had the effect of a bombshell on the clergy. Two of the saints or selected people of god, said they should not be there and took them away. I am going to see the Board soon, and try to get their consent. I know two of them are liberal, two are Theologians there are five in all. Please send me all the back numbers, commencing with the Origin of

Man, by Dr. Hausman, and I'll try to get them in the Library to be read. For some reason the back numbers did not come to the U. C. F. Club or the Elk Club, and I haven't heard from the College yet. The Professor promised to phone me. I instructed the Postoffice to look about the office and try to find the bundles. Do not send only one lot till I report; they may be found yet. There is going to be something doing in this town before long if a few preachers think they can dictate what we shall read or not read at the Library. I am telling my Liberal friends what they did about your papers. Can we get a good Lecturer to come here, and what would it cost? I have been bearing most of the expense myself. I want to get them to thinking and thinking right. I talked to some of the professors and teachers here in the colleges and schools, and they said they were tied and ruled by the preachers, and glad to see me take this stand, but they could not afford to join me, as they might not get the job next time. Yours truly.—W. W. GWINN, Box 73.

The Second Epistle.

HUNTINGTON, W. VA.—Since writing you last evening, I have been thinking over the matter, and have come to the conclusion that it will be a great ad. for your paper for me to give the daily papers here a statement of the facts about the two ministers (who were not members of the Advisory board) taking your papers from the tables of the Library, saying they should not be read there, etc., and get up an agitation of some sort then later on you could arrange to give a lecture or debate with some of the Revs. (if they will do so.) Awaiting any suggestions from you, Very truly yours.—W. W. GWINN.

(The foregoing correspondence was caused by the preachers removing copies of the Blade from the tables of the Carnegie Library, where they had been placed by the Huntington Philosophical Association, of which W. W. Gwin is Secretary. It is perhaps needless to say that the Blade will help all it can in the fight thus inaugurated.—Editor.

Sends His Renewal.

CONCORD, N. C.—Please find enclosed \$1.50 money order, for Blue Grass Blade. Please change address to 137 Franklin Avenue. I believe all bibles and religions are human, like dictionaries, histories, etc. Why does god select only a few to teach? If souls are all preclans, why not treat us all alike? If god could force Jonah to preach, why not force me to repentance?—WM. JUNKER.

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